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3rd
15 Sept '61

Sri H. E. Seo Kanto
Jakarta.

When the mind and intellect
cease to function, when
all thoughts are anni-
hilated when the senses
are no longer active, one
enjoys the eternal Bliss
of Atman or the innermost Self.
May you bless a Sinner.

RELIGIOUS CALENDAR

(Sivanandanagar)

SEPTEMBER

- 1 Sri Krishna Jayanti
- 1 Jnaneshwar Jayanti
- 5 Ekadasi
- 7 Pradosha Puja
- 8 Seventy-fifth Birthday of
Swami Sivananda
- 9/10 Amavasya
(All-Souls Day)
- 14 Ganesha Chaturthi
- 20 Ekadasi
- 22 Pradosha Puja
- 24 Purnima
- 24 Appaya Dikshita Jayanti

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which a copy of Swami Siva-
nanda's *Essence of Yoga*, a
rosary, etc., are provided).



DIVINE LIFE

VOL. XXIII

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Gather Us In....

(Sri George Matheson)

Gather us in,
Thou *love* that fillest all,
gather our rival faiths
within Thy fold;
rend each man's temple-veil,
and bid it fall,
that we may know
that Thou hast been of old:
gather us in.

Gather us in,
we worship only Thee;
in varied names
we stretch a common hand;
in diverse forms
a common soul we see;
in many ships
we seek one Spirit Land:
gather us in.

Each sees colour
in Thy rainbow light;
each looks upon one tint
and calls it heaven;
Thou art the fullness

in our partial sight;
we are not perfect
till we find seven;
gather us in.

Thine is the mystic light
that great India craves;
Thine is the Parsee's
sin-destroying beam;
Thine is the Buddhist's
rest from tossing waves;
Thine is the empire
of vast China's dream;
gather us in.

Thine is the Roman's strength
without its pride;
Thine is the Greek's glad world
without its graves;
Thine is the Judea's law
with love beside—
the truth that ensures
and the grace that saves;
gather us in.

Some seek a Father
in the heavens above;
some ask a human image to adore;
some crave a spirit

as vast as life and love;
but within Thy mansion
we have all, and more;
gather us in.

Moral Law and World Peace

(Sri Swami Sivananda)

From the very beginning of the history of mankind, the necessity for the establishment of the moral law has been keenly evident. At the root of all religions, civic laws or any kind of idealism there is a pronounced objective that pertains to the peace, happiness and progress of the individual, and harmony, welfare and evolution of the community and society. These can be ensured only through the construction of a sound ethical foundation.

At no time has the world been free from the stresses of conflict and disharmony: at no time has man felt the absence of the need for peace and amity. There is an eternal struggle between his higher self and the lower appetites, the interaction between the material and the spiritual always keeping the human spirit in a state of ferment. Man cannot do without his material needs, and he can never have peace or happiness without spiritual integration and realization.

BALANCED OUTLOOK

The primary necessity of life is, therefore, the cultivation of a right perspective which will refuse to be distorted by the rigors of circumstances. The idealism of man should be adapted to his practical needs—of his body as well as his spirit.

A spiritual perspective which neglects the material welfare of society, can-

not realize its values in a substantial measure or inculcate them in the life of the community: likewise, preoccupation with material considerations alone without any spiritual idealism will corrode all the good graces of life and foster disharmony and war.

There are so many international conventions, governing and upholding various codes of moral law, to which many of the nations of the world are supposed to owe allegiance at least by virtue of being signatories. The question is how far the spirit of the moral law is fulfilled in international relationship.

POWER RIVALRY

The world is divided into major power blocks, each trying to extend its influence into wherever there is a political vacuum, or wherever there is a possibility of gaining such an objective through whatever means that might be feasible.

At lower tiers the same thing is found in the stronger trying to overawe the weaker—either nations, communities or individuals. Any international moral code by itself, therefore, cannot be of much use, except having the benefit of a statute value, unless the spiritual conscience of mankind is awakened—on the individual level to begin with.

The individuals constitute the commu-

nity and the nation. Man must inculcate the spirit of moral law in his heart first, for without this inner light all his endeavours will ultimately be barren.

LACK OF SINCERITY

There has been no dearth of moral codes in all the scriptures of the world. Practically, in every Constitution of every nation moral idealism is the ringing note. But the misfortune of the human race is that it professes one thing and does another.

Religious teachings thrive on the base of ethics; political creeds draw inspiration from ethical idealism and justice for the common man; social principles flourish on the moral code to ensure harmony in the

community. If these were effective, even to a small extent, life would really be blessed, and the world a paradise.

The endeavour of man, therefore, should be to regenerate himself first and practise the basic steps in religion. No one can be religious without being ethics-minded or moral in his practical life.

There is no Christianity without the Sermon on the Mount; there is no Buddhism without the Noble Eight-Fold Path; there is no Hinduism without the Yama-Niyama or the Sadhana-Chatushtaya.

Take care of the base; the superstructure will take care of itself. Take care of what you are today; tomorrow will take care of itself.

ANALECTS FROM THE SCRIPTURES

These waters are like honey for all beings, and all beings are like honey for these waters. This shining immortal Person, who is in these waters, this shining immortal Person, who is ensouled in oneself and is existing as the seed, He is indeed just this Self, this immortal, this absolute, this all. (*Brihadaranyaka Upanishad*)

Thou art radiance; fill me with radiance. Thou art strength; give me strength. Thou art vitality; endow me with vitality. (*Vedic Prayer*)

Not by matted hair, not by lineage, not by caste does one become a brahmin. He is a brahmin in whom there are truth and righteousness. He is blessed. (*Dharma-pada*)

After happiness sorrow has come to thee. Thou shalt again have happiness. No

one suffers sorrow for ever, and no one enjoys happiness for ever. (*Mahabharata*)

There is nothing, moving or unmoving, that cannot exist without the Lord. There is no end to His manifestations. (*Gita*)

His form is not to be seen; no one beholds Him with the eye. He is to be apprehended by the heart, by thought, by mind. Those who know Him thus become immortal. (*Kathopanishad*)

That which is not seen by the eye, but that by which the eyes are made to see, know that as Brahman, and not what people worship here. (*Kathopanishad*)

Work does not defile the Lord. If He ceases to work, these worlds would cease to be. (*Gita*)

THE MASTER SAID....**What Yoga Is and Is Not***(Sri Swami Sivananda)*

Possibly no other science is more misunderstood than the simple spiritual science of yoga. Recently, a former Indian ambassador to Belgium said that in Europe he generally found the term "yoga" did not mean very much more than asana and pranayama, and sometimes some Indians even tried to pass on a few ordinary magical feats as a demonstration yogic power.

The West is not to be blamed for this, because there is so little of good literature available on this subject, and even most of these mainly deal with asana and pranayama, which are at best auxiliaries to yoga.

POPULAR MISCONCEPTIONS

Quite a few of our countrymen, who visit or stay in western countries as yoga teachers are very often ill-equipped for their role, and what is generally regrettable is that they lack the necessary spiritual evolution and true yogic idealism, the twin characteristics of which are detachment and the spirit of renunciation.

In India, too, yoga is not rightly understood. It is thought to be something out of the way. A yogi is supposed to be a queer being, with matted locks and unkempt beard, untidy in appearance and preferably smeared with ashes—someone who would live on herbs and roots in some remote forest or in a dark cave in the fastness of a distant mountain range.

WHAT YOGA IS NOT

The yogi might even be expected to chew glasses and digest them, drink nitric acid and draw nutrition from it, levitate

from the ground while he meditates, indulge in predictions, or be a soothsayer or a palmist or an astrologer, or even speculate successfully on share scrips.

None of these has anything to do with yoga. Magical performances such as the rope trick, mesmerism, physical acrobatics, maybe somewhat altered from what one usually finds in the circus, feats of endurance like prolonged retention of breath, doing the so-called sajiva samadhi or remaining buried underground for several days, which is done by mastery over kevala kumbhak—all these are not the purpose of yoga.

Flying in the air, without the aid of wings, if that were possible through khechari mudra, is not the hallmark of a yogi. Sitting on a bed of nails or doing anything odd is not yoga. Essentially an inner process, yoga is a method of self-culture to begin with.

PLACE OF ASANA

The West has a special fascination for asanas. The more difficult the contortions the greater the glamour. After all, the good Lord did not intend the human body, His gift, to be twisted and stretched and contorted to the utmost in order that one might realize Him.

Asana and pranayama have their own place and importance in the science of yoga, but they alone do not constitute yoga by themselves. Asanas could make the spine supple and keep the body in a youthful condition, to a certain extent.

The hatha yogis say, you are as old as your spine, but, in fact, youthfulness

depends on one's mental equipoise, optimism, interest, and freedom from grief and boredom. A healthy body alone cannot make you free from worries.

STEADINESS IN POSTURE

Even in raja yoga, what is meant by asana, or the third step, is the achievement of mastery over any of the principal postures for meditation, that is, remaining steady, and at ease, for a sufficient length of time, for three hours at a stretch for example, in one particular asana, so that one might practise undisturbed the withdrawal of the mind from the objects or any thought of external diversion (pratyahara) for concentrating it (dharana) on the ideal of meditation (dhyana).

Asana as a science of physical culture comes under hatha yoga, and, though the regular practice of the various cultural poses are useful for maintaining good health, keeping old age at bay to some extent and even curing certain types of diseases, the performance of asanas do not by itself necessarily ensure the spiritual development of the practitioner.

Giving too much importance to asana will only make one more physical, which is quite contrary to the real object of yoga. Regular practice of a few simple asanas for a short while is, however, very good.

PRANAYAMA

Pranayama, likewise, has a significant bearing on the mind, and by the regulation or control of breath, one could achieve a measure of mental steadiness or quiescence, good health and, possibly, longevity, too, but it should not be forgotten that pranayama is only an aid for meditation and spiritual unfoldment, and must not be made into a fetish, or taken as a means for gaining control over physical laws, the law of gravitation for example, the factual

validity of which is, nevertheless, left to conjecture.

Once an adept in yoga, so a well-known story goes, approached a saint, and said that after several years of rigorous practice of a certain kind of pranayama he (the yogi) was now able to master the gravitational pull at his will, and could at last cross the river near his village, sailing over it as it were, without the risk of getting drowned or even wetting his feet.

The saint replied that the yogi had, alas, wasted his precious time all these years, when one could, indeed, easily cross the river any day by paying two cents to the boatman, and, instead, the yogi could have endeavoured for achieving mastery over his mind and aspired for God-realization.

INNER PROCESS

The idea is that standing on the head by itself does not make one a yogi. Yoga is primarily concerned with the inner being of man. If your spiritual practices enable you to attain a measure of mental purity, if your heart becomes more expansive and the outlook free from bias, if you are able to forgive those who harm you or hurt you, if you now lose your temper only once in three months instead of once in three days as before, then you could say that you have progressed on the path of yoga to a commendable extent.

Yoga should not be confused as a Hindu dogma. Yoga is anything but a dogma. Though it is a part of Hinduism, it is not a religion by itself. The existence of matter and spirit is accepted. Matter is not denied, but the validity of its existence is dependent on the spirit which permeates it. The individual soul is a fragment of the supreme soul, and the destiny of the former is union with the latter.

The literal meaning of the term "yoga" is "union."

SOME DEFINITIONS

Yoga is defined in various ways. The *Gita* says, efficiency in action is yoga. I shall describe some of the main definitions of yoga, by and by. Yoga does not pertain to the physical aspect of renunciation or running away from the world. It is primarily a way of life.

One could be a yogi while yet leading an active life in the world, but it would be foolish for a worldly-minded householder to imagine himself a yogi. The reason why some persons glibly deride renunciation is that they are yet slaves of their senses, who prefer to be fancied as arm-chair yogis, while deeply sunk in worldliness.

The world is not bad by itself; it is the slavery of man to his senses that is bad. A positive "attachment" is not a very bad thing. It is the physical part of it, the selfish possessiveness, which negates true love. "Attachment" to principles, to noble values, could not be rated as something bad.

SPIRIT OF YOGA

To constantly maintain the spirit of yoga, while surrounded by worldly influences and impelled by negative *samskaras* or cumulative impressions acquired in the past, is enormously difficult. But one has to cultivate assiduously a right sense of evaluation, a rational and healthy perspective, an insight into the nature of things.

The world of senses, which we feel and see, enjoy and suffer from, is not the only reality. There is something beyond all that is apparent. Life is not entirely matter-bound. There is something higher

than the call of mundane duties, something greater than temporal values.

One has to rise above the pairs of the opposites, as far as possible, and acquire a degree of control over their impacts on one's mind, such as the experiences that are a corollary to inordinate likes and dislikes, unforeseen events causing a sudden setback, and so on.

DETACHMENT

One need not get unduly elated over material gains which cannot last long, or plunge into a negative state of depression due to a personal loss or suffering. Here the role of discrimination comes into effect. It is one of the initial steps in yoga. One's suffering is an outcome of the association of one's body and mind, one's individuality, with a temporary state of existence.

The *vedanta* says that man is not the "doer" or the enjoyer, but a silent witness, the *atman*, the immortal spirit within. It is the body and the mind that act and enjoy and suffer. The process of yoga enables you to be guided by your conscience in your conduct and action. It is said that a twinge of conscience is a glimpse of God.

INSTRUMENTALITY

You should do your best and leave the results in the hands of the Supreme. Expect nothing, and you shall know no disappointment. Most of the relationships in the world is vitiated by the interaction of constant and ubiquitous expectations.

Man suffers on account of a negative strain of sensual attachment to objects or individuals, an attachment that pertains to his physical and mental individuality. Man would, therefore, be in a much better position to perform his duties well if he trained himself to be a useful instrument for

the working of the will of God, that is performing action without any selfish motivation or expectation of material gain as an exclusive objective of his action.

Of course, this requires a good deal of evolution in spiritual life. Detachment, non-expectation, efficiency, initiative, perseverance, application and submitting the results to God—these should be the guiding factors of one's active life. Only then could action be called yoga.

No minimizing of the material interests of life is, however, attempted here; the objective of yoga is to keep them within their legitimate limits, and not allow material greed to afflict one's life and that of others. Yoga has no world-denying philosophy.

INTEGRATION AS YOGA

In the path of devotion, emotional integration is called yoga. A sense of oneness with God is yoga. Shedding tears for the vision of God is not yoga; neither seeing the appearance of an image associated with any divine incarnation can be called God-realization.

To what extent your devotion to God finds expression in your conduct, attitude to personal gains and outlook towards fellow-beings is the yardstick of knowing your progress in the path of the yoga of devotion.

God is not confined to one image. He is in every image and yet beyond all. If you expect Him to behave like a great earthly potentate and ascribe worldly virtues to His greatness, your concept of God is limited to the level of your evolution and is indicative of your characteristics. The moment you confine God to a form, you limit Him.

But one needs a symbol to approach Him, to have a concept to meditate upon and draw inspiration from. It is, however, a very open question as to how far a spiritual aspirant could be benefited by being satisfied with limiting his concept of God to an apotheosis, even though of a magnificent and virtuous householder.

A particular deity is not the only God; a particular concept of the Father in heaven is not the only aspect of the ultimate reality.

SEEING VISIONS

God-realization is something infinitely greater than merely seeing some visions during meditation or dreaming of a divine form, which is but a result of concentration—the appearance of an impression from the subconscious on the screen of the conscious mind or in the dream-state, caused by concentrated thinking on a particular form.

Mere physical concentration of the eyes would enable one to see lights or sparks on the retina. It is not indicative of realization or spiritual attainment. Seeing of lights is a common experience for those who have practised concentration for a sufficient length of time.

Visions of lights could manifest according to one's constitution of the tattwas or psychic qualities. So, too, with hearing of sounds. Any man is capable of dreaming a particular form, drawn by the force of even physical attraction. All these have nothing to do with the spiritual realization of yoga, the proof of which will be evident in the perfection of your character.

REFORMATION OF NATURE

One must pause to think if the vision of God's image has, indeed, completely revolutionized one's inner being, and if one

is thus completely changed from a worldly-minded, arrogant, egotistic individual to a pure spiritual being. If that is so, then it is a tremendous achievement. If there is no inner change, then such visions are not going to bring down the heavens on earth.

One hears so much about the "performance" of samadhi by yogis, or "seeing" of God by devotees. Let no man dupe himself. Stupor is not samadhi. An emotional, trance-like exhaustion is not samadhi. Sitting doggedly in one posture for several hours in any kind of weather is not samadhi. Habitual inertia is not samadhi.

Experience of samadhi is indicated by the quality of life, the purity of character, the cessation of desires, perfect mental equipoise, radiant, infectious happiness, and clarity of vision into the nature of things, in short, a life that is well above the mundane state of existence. The yogi is never a worldly man in disguise.

HEART OF A YOGI

Emotional fervour is not yoga. One who has complete mastery over one's emotions and yet is keenly responsive to the good graces of life and is moved by the sufferings of the world, one who really wants to help the world, as best as one can, is said to have the heart of a yogi.

The yogi's heart is not barren. It is intensely human and humane. It is human because it is capable of taking into consideration the various problems of life. It is humane because it is deeply compassionate. It is aware of the faults of the world, but does not mock at them or has any superiority-complex over them.

The heart of a yogi tries to understand the difficulties of others, and is ever eager to be responsive in a spirit of help-

fulness. It is not a bundle of emotions, fancies and prejudices. It is not impulsive. It is detached, yet full of love.

The yogi's heart adores the deity of its choice, but has equal respect for all other forms of God, seeing his tutelary deity in them and in all the creations in the world, too. It does not confine its view there alone; it soars beyond them and seeks to reach the infinite.

NO BIGOTRY IN YOGA

The bigoted bhakta is at best a purohit or a temple priest, or a rosary-telling householder, but he is certainly not a yogi, or even a man of religion or one having a measure of spiritual realization. In the path of yoga, bigotry should be totally absent. Yoga begins where mental narrowness disappears.

As already said, yoga is primarily a concern with one's inner being. Control of the modifications of the mind is yoga, says Patanjali. Balance of mind is yoga. Steadiness in the consciousness of the reality behind appearance is yoga. A knowledge that is free from oscillation or hypothetical conjecture, a knowledge that is not dependent on the senses to maintain its stand, is the outcome of yoga.

The yoga life is the spiritual life. It is not the monopoly of any nation or people. It is a universal gift of God, a wealth that is individually acquired through self-regeneration. The spiritual sparks are dormant in as many hearts among the peoples of America, Russia or any other country as in India. They only need to be kindled and nursed till the highest illumination is attained.

Come now, become a yogi! This is your goal.

Power of Prayer

(Sri D.S. Krishnaiyar)

The science of the physical universe has been greatly developed in the modern age. Yet the highest scientific thought falls far short of the inner mysteries of man and the universe. For that reason, the greatest scientists, such as Sir James Jeans and Albert Einstein, have attempted to cross the boundary of the physical plane in order to explore the metaphysical being of man and the universe on the hypothesis that, after all, metaphysics, the supramental gnosis, is the unchanging reality, and that the rest is everchanging and unreal, in the absolute sense, though the latter's 'reality' in the relative plane is indisputable.

The science of man has become the most important of all sciences. The latest analysis and synthesis of the world philosophers and scientists indicate and confirm the unity of man with the supreme Intelligence. Under the stress of modern psychological experiments, the dualism of Descartes has given way, and the integration of mind and matter has been recognized.

Mind has been accepted by the Hindu seers as only subtle matter. Modern science says that thought is generated in the endocrine gland and the cerebral cortex. The integration of the organism has been recognized; and its healthy condition is the basis of the power of thought and of prayer.

DEVOTION TO GOD

Prayer is the expression of devotion to God. Man is composed of body-cells and consciousness. As owning the latter, he has tendencies and aspirations. He has discovered the existence of a homogeneous, intelligent, perfect Substance commonly called God, which is identical with his own

spirit. But to find out that identity requires a technique. This technique consists in devotion which is nothing but a relationship between man and God. And since prayers are verbal expressions of devotion, they form the direct way by which man discovers his oneness with God.

The highest aim of prayer being salvation, the method often requires great strength of mind. Very few people aspire for it. Fewer still attain the goal. The ideal example is that of Prahlada. Generally, however, prayers are adopted with the idea of fulfilling an ulterior aim such as the acquisition of wealth, health, fame, or progeny. God grants even these lesser aims. The famous Dhruva was a devotee of this type. He prayed that he might regain his kingdom. But when, finally, he had the vision of God, all his desires for material possession melted away.

FORMS OF PRAYER

The common man is not worried about the ultimate realization of God. But he ardently feels that his inmost desires should be fulfilled and that he should attain peace and freedom from evil. As he has faith in the existence of God, he resorts to prayer.

For the convenience of the common man, who finds it difficult to offer prayer to so abstract a Subject as an impersonal reality, a form is chosen as a symbol to which the mind is applied. Among the Hindus, an image serves the purpose for meditation, as Vishnu or Shiva or any form. Among the Christians, Jesus is invoked as Saviour or Son of God. Some people are content with some divine thoughts expres-

sed by some inspired poets as Tennyson, Wordsworth, Kalidasa. All these forms of prayers are informal.

Others, however, rely on scriptural prayers, such as from the *Upanishads*, *Gita*, *Psalms* and so forth. Such scriptural prayers may be said to be conventional.

'MANTRAS'

There is another class of prayers which may be called very formal prayers. Among the Hindus, they go by the name of specific mantras (sacred syllables). They are composed of certain letters of the Sanskrit alphabet and are called bijaksharas. They are employed to suit some definite purpose, whether worldly or otherworldly. Each mantra possesses a certain psychic energy and the practitioner also owns some potential psychic power. When he repeats the mantra, which is best suited for him, the two energies coalesce and become the means of his attaining the objective.

A word about Om, which is the fundamental or basic form of formal prayers. It consists of three letters, a-u-m. Every kind of Trinity is expressed by Om. It is said to be the first sound that is produced at the time of creation. The Hindus end their religious services with Om, the Christians with Amen, and the Muslims with Amin. Hence Om is recognized as a universal invocation.

Thus we see that the channels through which prayers are offered are innumerable, ranging from a passage from Wordsworth or Kalidasa to the highly technical tantric mantras.

DIVINE POTENCY

The devotee selects the prayer that is best for him and suits his temperament well. Some means of communication is

essential to bind the individual soul with the supreme spirit. Recitation of the mantra or japa helps meditation. Through meditation one finds solace and peace. Prayer and meditation, when sincere and one-pointed, purify the heart and draw the grace of God.

It has been found that prayer heals wounds. "The patient himself need not come into the picture. The psychic power generated by the man who prays nearby heals the wound. Such facts have been recorded and verified. They clearly show a strong interaction of the psychological force on the physical plane.

"No retreat is more peaceful or less troubled than that encountered by man in his own soul," says Marcus Aurelius. Prayer takes one into this retreat.

PRAYER MAKES ONE DIVINE

Christian mystics have testified to the fact that by the power of prayer the grace of God permeates man's entire being, just as nutrient elements of food enter into our physical system.

As a man thinks, so he becomes. This is the scientific basis of prayer. Just as carbon under geological stress becomes diamond, so also man under psychological stress can become divine.

Prayer is always a mood—an intense mood charged with divine fervour. Wordsworth's description of the "Blessed Mood" in his poem, *Tintern Abbey*, is a standing testimony to the state of samadhi or super-consciousness.

Prayer arises from faith. Faith arises from a sense of one's affinity with the divine. It is one of the subtlest forms of energy proceeding from the psychological depths of man, incomparable with any subtle energy on the physical plane.

How Science Looks at God and Religion

(Dr. Joseph Murphy, Ph.D.)

Many years ago in London, I listened to a lecture on "The Chemistry of Personality" which proved to be one of the turning points of my life. This lecture was given by a scientist, and being a chemist at that time, I was more than interested. I shall bring out some highlights of the London lecture.

The English scientist asked the question, "Do people bore you, or do you find them interesting?" For example, do you say, "He bores me to tears," and so forth. Such complaints are subconscious indications of apathy and listlessness within ourselves. All men and women are interesting because we are all God's children. Every individual is in essence an epitome of the whole human race. The divine Intelligence operates in each person and is responsive to us when we recognize it in others. Each person is unique. You are an individualized expression of God, and no one in all the world is like you because you are you.

CHEMICAL RELATIONSHIP

Let us use a chemical analogy. The chemicals, such as calcium, phosphorus, sulphur, *etc.*, are not in exactly the same proportions in each person. No two individuals are chemically alike. All of us know that certain chemicals have an affinity for one another, and others are more or less inert when mixed together. This would be true whether in a chemical laboratory or in the human body. To continue with the chemical analogy, I might say that all our relations with people, hostile, friendly, indifferent, are determined by the relations of the chemicals of which we and they are composed.

Let us suppose for a moment that a

qualified chemist goes into a laboratory containing all kinds of chemicals; he knows very well the atomic and molecular structure of each chemical. He knows that in the raw or natural state, some of these chemicals will combine according to their qualities, *i.e.*, they will react on each other naturally. Take notice of what the chemical scientist does: he utilizes his knowledge of the science and art of chemistry to make complex chemical compounds which bless humanity in countless ways.

The chemist with his understanding blends together harmoniously various chemicals and brings forth plastic goods, rubber goods, synthetic drugs; he enters into the field of radio, television, aeronautics, telephonic communications, bringing about magnificent contributions to the human race.

INNER CHEMISTRY

Suppose you say to me, "My neighbours are dull, insipid, boring, and impossible." This means that you are a chemist in your own laboratory and doing nothing at all with your chemicals. You could mix, rearrange, combine your chemicals in such a way that you would get a wonderful, warm, cordial, and friendly response from your so-called impossible neighbours. If you say, "I find one interesting and the other boring," you are like a laboratory full of chemicals with no chemist present who could manufacture marvellous and useful combinations with the chemicals in your neighbour's laboratory.

You are here to study the mysteries of life, to understand humanity, to love your neighbours, to get along with others, to take a deep interest in humanity, in God,

in nature, and appreciate the fact that every man is an epitome of the entire human race. You are here to take charge of your thoughts, feelings, responses, and reactions to life. Likewise, we have charge over all the chemicals and elements in our body, and if we are good spiritual chemists, we will combine with the chemical elements in other people and establish harmonious human relations.

Do not be a laboratory without a chemist or spiritual director. You are the master of your thoughts, and you are a thinker in your universe, and, therefore, you know that you alone are responsible for the way you think. The other man is not responsible for the way you think about him. Wake up the spiritual chemist within you and identify with the God in the other, and let the chemistry of love, peace, and goodwill flow from you and touch the God in the other. Your moods like chemical elements have their affinities, and God's love, emanating from you, will combine chemically with God's love in the other, and a deep vital understanding takes place, and you find the former so-called enemy is a co-worker on the way.

SPIRITUAL CHEMIST

A spiritual chemist does not depend on people or surroundings to stimulate or interest him of themselves; to do so would be to be a laboratory without a scientist present. He is not at the mercy of people hoping that they are nice, interesting, and loving; he makes desirable and useful chemical combinations with all people. If a man continues to act according to his natural conditioning or natural affinities, his likes and dislikes, his prejudices and fears, he could be called a mineral or vegetable man, living and dying a mere passive and

mechanical machine-type individual, reacting in a stereotyped way to all the events of the day. Let every encounter with others be a chemical experiment in prayer.

Say to yourself whenever you meet another person: "God is in that person and he possesses all the qualities, attributes, and potencies of God. I am a spiritual chemist, and I know that all the chemicals in the ocean and in the earth are within this man. I can combine the chemicals in myself with this man harmoniously and make a wonderful compound which will bless us both and all humanity. The God in me salutes the God in him. I direct the chemical and spiritual waves which flow forth from me, and I know as a scientist that the lamp of love burning in my heart kindles a chemical fire in the other, bringing about a divine fusion, causing me to realize the profound truth: I sought God, and I found him, and He delivered me from all my fears."

You are a human being, and you should be vitally interested in the life-principle animating all people. Know that the other man is looking for someone who will overlook his frailties, shortcomings, and derelictions, and, like Paul of Tarsus, declare: "Christ in you, the hope of glory." (Colossians 1:27)

INTEGRATION

This is how to chemically and spiritually unite with the other man by affirming silently as follows: divine love is flowing harmoniously and peacefully through him, and there are harmony, peace, and understanding between us. God reveals to me what I should say, and divine wisdom reigns supreme.

This attitude of mind brings about a rearrangement of the atomic and molecular

structure of your thought which blends harmoniously with the other. The Bible says, "Stir up the gift of God within you." Release the power, the joy, and the love of God lodged within you. Cease saying, "He bores me," which is an unconscious confession of guilt within yourself, indicating that you are all wrapped up in yourself and looking for someone to lift you out of your despondency or self-centredness.

Millikan, one of the world's most distinguished scientists and head of the California Institute of Technology at Pasadena for many years, pointed out in his public lectures and writings that some of the scientists in the nineteenth century were under the impression that all the great discoveries in physics had already been made and that probably all we needed was to make more exact quantitative measurements upon the old phenomena. Dr. Millikan points out the startling changes which have transpired since then and how revolutionary and incomprehensible in terms of nineteenth century modes of thought some of them would be.

MATTER AND ENERGY

To cite some examples: The dogma of immutable elements is gone and science has discovered that the world is a changing, evolving, dynamic, living organism. The two fundamental principles, conservation of mass and conservation of energy, are now gone as distinct and separate verities. Dr. Millikan, Einstein, and other distinguished and internationally famous scientists have found mass transforming itself into energy, as well as energy into mass: in other words, the conception of the conservation of energy and conservation of mass have become completely scrambled.

The truth the student understands from this is that his thoughts (energy), become things (mass). Your ulcer is your thought condensed. Our thoughts become tissue, muscle, bone, blood, and skin. Let your thoughts become God-like, and this spiritual energy will condense down and transform itself into luminous flesh, so that you can say like Job, "In my flesh shall I see God."

Einstein said that matter was energy reduced to the point of visibility, and he also said that energy and mass are interconvertible, one becoming the other. Your own body is a mere confluence of atoms reduced to the point of solidity, enabling your five senses to see both. The Bible says, "Judge not according to appearances," and science says the same thing. X-rays show that a piece of steel is porous, and in reality it is made up of trillions of animated electrons, neutrons and protons revolving around a central nucleus. A piece of iron represents billions of miniature universes travelling at a tremendous velocity and having no contact with each other.

BE OPENMINDED

Your body is a combination of light-waves, a series of vibrations interacting constantly. Under a microscope a razor blade is like a series of wavy lines. To look at a razor blade from the chemist's standpoint is to see a series of atoms of iron and carbon. Let us think of a razor blade from the electronic standpoint, and what do we witness? We have electrons revolving at a tremendous speed in perpetual motion. The scale of observation determines how we see an object.

The second law of thermodynamics, the theories of conservation of mass and conservation of energy, while still used, do

not have the universal validity as previously conceived. Dr. Millikan states that he cannot satisfactorily define "matter" or "spirit." The ancient mystics said "matter" was the lowest degree of spirit, and "spirit" was the highest degree of "matter." In other words, they are the same thing operating at different frequencies.

Dogmatism is to assert something without knowledge. Our mind must be open and receptive to new truth. A closed mind receives nothing. Cease having fixed religious dogmas, be flexible and an open-minded seeker after truth. To say that the world was made in six days is foolish; moreover, it is irrational, illogical, and most unscientific. There is no point in asserting some dogma as true which every scientist, astronomer, physicist, chemist, geologist, paleontologist, *etc.*, know to be false.

The athiest is always using what he is denying; he is solving his problems, building bridges, bringing forth new inventions and discoveries. It is through the creative Intelligence (God) in his own mind that he accomplishes all these, and not through a blind force. The atheist's attitude is irrational, illogical, and unscientific. Millikan says, God is the spirit of rational order and of orderly development. Voltaire said, "If God did not exist, it would be necessary to invent Him." Religion must keep pace with science and must evolve continuously.

CHEMISTRY OF PRAYER

In every chemical equation there is intense heat generated; likewise, when you pray there is chemistry of prayer; heat is generated and the electronic and molecular structure of the body is transformed. Growths dissolve and change due to faith which is an attitude of mind, and cells and

tissues are transformed to wholeness, harmony, and peace—this is the chemistry of prayer.

Alexis Carrell saw growths disappear in front of his eyes, and scientists have wondered what happened to the mass. It isn't on the floor; it isn't on a piece of paper; it isn't on the body; it isn't anywhere. It is completely gone, and the wound is healed. This is the electronic change which takes place due to prayer whereby the atoms of your body are transformed to harmony and health.

Carrell, a Nobel prize winner, saw with his own eyes cancer shrivel up and disappear in the presence of five scientists. This could be called an electronic induction of the healing presence by a person who had a simple faith in the divine presence of God to heal. Everything is alive, and there are different degrees of densities, frequencies, intensities, vibrations of this one life-principle, and this accounts for the infinite differentiation in the world.

DIE TO LIVE

Einstein said, "The world we see is the world we are." This is modern science based on the theory of relativity. You might say, "If I see a drunkard, would I say that I am this person?" No, not wholly, but you are always projecting your inner beliefs, your inner convictions, emotions, temperament, disposition on to others. You are colouring everything you see according to your inner attitude of mind, beliefs, conditioning, religious dogmas, and mental imagery. That is why each person looks at the world differently. Each one of you looks at the speaker through different mental eyes, and each one has a different conception, and comes to his or her own conclusion.

We have to die to ignorance, fear, and prejudice, in order to experience the heaven of harmony, peace, love, vitality, and wholeness. It is a psychological death. We will never get to the heaven of peace, beauty, and joy except when we die psychologically to our former beliefs; the foolish think we have to die physically to go to heaven.

If you are a businessman and you are apathetic, listless, irascible, and cantankerous, and cannot get along in your business, being indifferent and inefficient, you can take a course in business management and learn about the workings of your mind and be transformed. You can become full of zeal, enthusiasm, and industry. You die to the old state, and you are resurrected to the new.

This is the science of the mind. This is why you have to die to go to heaven. Of course, you have to die, but you have to understand what you die to. You have to die to irascibility and the ugliness of your own nature to become affable, philosophical, kind, loving, and understanding. All this comes through prayer and understanding.

AS YOU THINK, SO YOU BECOME

Dr. Charles Littlefield discovered the truth of the biblical statement, "As a man thinketh in his heart so is he." While concentrating on a saline solution through the microscope, he discovered that this focused thought took form. One day he concentrated his attention on a frail old lady; he stood gazing intently at her for some time, and when he turned back to the saline solution he was surprised to find a miniature form of this woman. Day after day he concentrated on certain mental pictures; he was amazed to see his mental imagery take

form by the shapes taken by the crystals in the saline solution under the microscope.

This clearly indicates that man is what he thinks all day long. Our thoughts are the tools and instruments which fashion, mould, and shape our destiny. Your thoughts can be photographed, and they have form, shape, and structure in your brain now, and are gradually being condensed into tissue, muscle, skin, cells, as well as experiences, events, and conditions.

HARMONY AND RESONANCE

Dr. Donald Andrews, professor of chemistry at Johns Hopkins, is one of the world's greatest chemists. Dr. Andrews points out that the most fundamental concepts of the universe are based on harmony and resonance rather than mass and mechanics. Science has a new harmonious relationship with religion and the spiritual way of life. I have said frequently that science and religion are two arcs of a circle which unite and form a complete whole. Your religion must be scientific, and science must be 'religious.'

Dr. Andrews says: "Enlarged by the factor of a trillion, one atom of calcium grows into a great ball about a hundred yards across so that you can step in and have a look around. You will see first of all, moving in great circles up over your head, down at the sides and under your feet some twenty luminous spheres about the size of footballs swinging around you like planets around the sun. These are the electrons, the particles of negative electricity which make up the outer part of the atom. Some of them occasionally swing out and circle around neighbouring atoms like dancers in a square dance, and this motion provides the forces which tie the atoms together into chemical structure.

"If you try to find what the 'sun' is, about which these planetary electrons are circulating, you have to look at the centre of this calcium atom, and there you see a tiny whirling point of light smaller than the head of a pin. This is the atomic nucleus which contains practically all the mass of the atom, as well as its atomic energy. Even with the atom enlarged to a diameter of a hundred yards, the nucleus is still smaller than the head of a pin; so you see how small it is."

The science of physics and chemistry today stresses the truth that seeing is not believing. The man who says, "I believe what I see," is out of date and antiquated in his thought-life. Your body is plastic, porous, and pliable, simply waves of light dancing around at tremendous speed.

Dr. Andrews says that the symphony

of the Spirit is in your body and that modern science understands how the Creator holds in His hand the farthest reaches of the stars, and yet stands close to each of us, an ever-present, ever-loving Father, ready to strengthen and sustain us if we will but turn to Him.

Here I have tried to give you a glimpse of how modern science feels about religion, and I might add that I think the greatest scientists of today are mystics. They are all dealing with the intangible, the invisible, the ultimate reality—God. Feel the presence of the living God within, affirm the truth that God is the very life of you, and then agree with Micah the prophet who said, twenty-five hundred years ago, "What doth the Lord require of thee but to do justice, to love mercy, and to walk humbly with thy God?"

THE BASIC FOUNDATION

(Sri Swami Sivananda)

The inventions of science, social philosophies, economic theories and political ideologies will lead mankind nowhere unless basic spiritual values are ingrained in them.

A Godless society cannot be free from dictatorial rule. A theocratic dictatorship is bad enough, and a police state, even though it might owe allegiance to the church, is as good as Godless, but still there is the hope of redemption, since God and freedom cannot be kept apart for long.

Materialistic criteria may help in the physical betterment of life, but man cannot live by bread alone; his emotional and spiritual needs are also equally important.

Suppression, tyranny and servitude are purgatorial experiences in the life of

a nation, but in the womb of time stir freedom, enlightenment and liberalism.

Mere material gains and consolidation of resources will not give abiding peace or happiness to the people, if they are barren of moral and spiritual wealth.

World peace, world unity and world welfare can only thrive on the foundations of morality and spirituality.

The soul of culture is spirituality. Just as suavity alone is not culture, church-going does not necessarily make a man spiritual.

Spirituality cannot descend from the above; it cannot be enforced on the people by the head of a state; it cannot be ensured by an act of any Parliament. The people will have to raise themselves to spirituality.

This Way, To Peace!

(Sri Swami Venkatesananda)

A homely parable contains a vital truth. An aged lady was frantically searching for something on the verandah of her house. A kind young man joined the search. When he found nothing there, he asked her:

"What are you searching for?"

"A sewing needle," replied the lady.

"It is not here: where did you drop it?"

"Inside the kitchen, where I was mending clothes."

"But, why do you search for it here?"

"Because it is dark inside the kitchen!"

This parable is a favourite with my master, Swami Sivananda. He points out that everyone shares the old lady's ignorant plight. Even the great leaders of the world suffer from this delusion. We lost our peace of mind within; we search for it in the outside world, because we are unable to look within.

We are all unhappy and we want to be happy. Asks Sri Krishna in the *Gita*: "Where is happiness for a man who has no peace at heart?" "Whoever you are, if you have no peace of mind, you can have no happiness," sings a great saint-composer of India, Tyagaraja.

THREE GATES TO HELL

What disturbs the peace of our mind? The Buddha proclaimed 2500 years ago: "It is desire." Sri Krishna says in the *Bhagavad Gita*: "He who has renounced all desires enjoys peace." Lust, anger and greed are styled by Krishna as the three gates to hell: hell not elsewhere, after our death in this world, but hell here and now. This hell around us here is not built of brick, mortar and cement, but by worldly desire,

anger, hatred and greed.

A two-pronged attack on this great enemy of man—worldly desire—is taught in the *Gita*. The first is by inward communion with our own Self, or God within, who is an ocean of peace and bliss. When this conscious communion with this inner Self is established by means of concentration and meditation, when the mind has learnt to enjoy that inner peace and happiness, any desire which may arise in the mind, during the course of the daily life, will naturally "flow" inward and find its fulfilment in the Self. The desire which arises in the mind by force of past habit, will not clamour for satisfaction, but will be dissolved in the inner Self.

DUTY FIRST

Secondly, in our relationship with the external world, we are asked to be mindful of our duties and to let our rights and privileges take care of themselves. My master declares that it is because man has forgotten this and he clamours for his rights and privileges, without caring to perform his duties efficiently and in the right spirit, there is disharmony everywhere.

Sri Krishna commands us in the *Gita* that we should do our duty, without profit-motive. Thus the external manifestation of desire, as profit-motive, is also curbed. This two-pronged attack starves this insatiable demon, desire. He lurks in the corners of our heart, till God is realized, till our immortal, all-blissful Self is realized as actual immediate experience. Then desire dies. Supreme peace, which is our essential nature, then remains untainted by desire and consequent disharmony.

May there be peace on earth.

(Courtesy: Radio Ceylon)

A Sheaf of Sayings

A beautiful behaviour is better than a beautiful form; it is the finest of fine arts. (*Emerson*)

A firm faith is the best theology; a good life the best philosophy; a clear conscience the best law; temperance the best physic. (*Aughey*)

Good breeding is the preference of others to ourselves in the little daily occurrences of life. (*Chatham*)

Not what you do, but how you do it, is the test of your mettle.

Character is property. It is the noblest of possessions. It is an estate in the general goodwill and respect of men; they that invest in it will find their rewards in esteem and reputation, fairly and honourably won. (*Smiles*)

Our influence depends not so much on what we know, or even upon what we do, as upon what we are.

Supplication, worship and prayer are no superstition; they are acts more real than the acts of eating, drinking, sitting or walking. No exaggeration to say that they alone are real; all else is unreal. (*Gandhi*)

There are in nature, neither rewards, nor punishments—only consequences. (*Ingersoll*)

Circumstances are the rulers of the weak; they are the instruments of the wise.

People seldom improve when they have no other model but themselves to copy. (*Goldsmith*)

Contempt is murder committed by the intellect, as hatred is murder committed by the heart; charity, having life in itself, is the destroyer of contempt and hatred. (*MacDonald*)

Indeed, every human benefit, every enjoyment, every virtue, every prudent act, is founded on compromise and barter. (*Burke*)

The more alive a man to the defects of others, the more negligent he is in observing his own. (*Ignatius*)

Action is the parent of results; dormancy the brooding mother of discontent. (*Mulock*)

The essence of all teachings is summarized in "Be good and do good." (*Sivananda*)

Reading without reflection may result in organized stupidity. It must not be forgotten that the fundamentals of knowledge are only preludes to appreciation and creativity. (*Mayer*)

When I was a young man, I observed that nine out of every ten things I did were failures. I did not want to be a failure; so I did ten times more work. (*Bernard Shaw*)

It is a good thing to strike while the iron is hot, but it is a better thing to make the iron hot by striking. (*Cromwell*)

Good and bad deeds are never childless; in both cases the offspring goes beyond the parent—every good begetting a better, every bad a worse. (*Chatfield*)

Not in the clamour of the crowded street, not in the shouts and plaudits of the throng, but in ourselves are triumph and defeat. (*Longfellow*)

All ambitions are lawful except those which climb upward on the miseries and credulities of others. (*Joseph Conrad*)

What you can do, or think you can, begin it; boldness has genius, power and magic in it; begin, and then the work will be completed. (*Goethe*)

Much harm may be done by indiscreet praise and indiscreet blame, but the chief harm is always done by blame. (*Ruskin*)

Honest and courageous people have very little to say about themselves. The sun has no need to boast of his brightness, nor the moon of her effulgence. (*Ballou*)

Nothing is so strong as gentleness, nothing so gentle as strength. (*St. Francis*)

A writer is a fool if he thinks that every word he writes is sacrosanct, and that his work will be ruined if a comma is omitted or a semicolon misplaced. (*Maugham*)

I respect faith, but doubt is what gets you an education. (*Mizner*)

The creative instinct is above one's mental doubts, fears and desires. It is nearer the spiritual side of man. (*Gujral*)

If you wish to know what an individual is, you have only to scratch his ego.

Every nation has a different soul, which, like violin, conserves its peculiar timbre through all changes. (*Younghus-band*)

Woman arouses in man a desire which she cannot herself satisfy, and which can be satisfied only in God. The greatest fact about woman is her central role in the eternal mysteries of the human spirit and its relationship to God. (*Paul Claudel*)

There is no logical way to the discovery of the elemental laws; there is only the way of intuition, which is helped by a feeling for the order lying behind the appearance. (*Einstein*)

Much of the confusion concerning the role of science in modern society arises from the over-emphasis of the material fruits of science and disregard of the cultivation of the tree which bears these fruits. (*Spoehr*)

Provision for the basic material needs, for the means of satisfying the more intangible but equally strong human desire for self-expression and fulfilment and other urges characteristic of group life, the recognition of individual worth, opportunities for promotion and leadership, and the creation of a sense of belonging—these are the ingredients for successful labour management. (*J.R.D. Tata*)

A man should be like tea; his real strength appearing when he gets into hot water.

A little more determination, a little more pluck, a little more work—that is luck.

The truest characters of ignorance are vanity, pride and arrogance. (*Samuel Butler*)

The love of liberty is the love of others. The love of power is the love of ourselves. (*Hazlitt*)

There are two things of which we should never be weary—kindness and humility; there is too little of them in this rough world. (*Stevenson*)

Religion implies the sumtotal of the purpose of living and of the meaning of the universe. The man of religion has some definite convictions about life as a whole. He has a sense of values. Religion is the reaction of the whole man to the whole of his existence—his experiences. (*P.W. Wilde*)

An understanding heart is an appreciative heart. And what does so enlighten, enrich and ennoble life than appreciation? (*M. Morrison*)

With a glowing heart and conscience clear, there is not a thing on earth to fear. (*Lowell Hason*)

Essence of 'Brahma Sutras'

(Sri K.S. Ramaswami Sastri)

[Continued from the previous issue]

Adhikarana six, sutra 17: The names of the sentient and the insentient things are used in a primary sense, as God pervades all things and gives them significance and value.

Adhi. seven, sutra 18: The soul is not born and is eternal. The scripture says, *Nityo nityanam chetanaschetananam*. The soul is called a spark from the fire that is God, not because it is born, but as it emerges with name and form.

Adhi. eight, sutra 19: The soul has inherent knowledge and bliss as its characteristics. Maya obscures them. But when by the knowledge of Brahman and meditation the impurity (mala) or the veil is removed, the soul's inherent knowledge and bliss shine forth.

Adhi. nine, sutras 20 to 32: The soul is not vibhu (infinite) but is anu (atomic). It enters a body because of karma, and then leaves the body. The text *Sa va esha maharaja atma* refers to God, and not the soul. The scripture says: *Esho-nuratma. Agramatro hyaparo-pi drishtah*.

Though the soul is atomic, it can experience sensation all over its embodiment, just as a spot of sandalwood paste put on any part of the face makes the whole face fragrant. The soul pervades the whole body, though it is located in the heart. Consciousness is its quality, like the light of the sun or the radiance of a gem. Thus consciousness is its inseparable concomitant nature. If the soul is all-pervasive consciousness, it must be felt everywhere.

Adhi. ten, sutras 33 to 39: In the last adhikarana it was shown that the soul is atomic in its nature. This adhikarana says that the soul is the doer, for otherwise the

scripture will be useless. The soul comes into the body with the pranas or the vital airs, and enjoys itself in the body.

If Nature is the doer, as it is common to all, the results will go to all, and it will also be the enjoyer, since the doer is to be the enjoyer. Nature cannot be the doer, as in samadhi the soul is realized to be separate from Nature. Just as a carpenter works or ceases to work as he likes, the soul acts or does not act as it likes.

Adhi. XI, sutras 40 and 41: The doership of the soul is dependent on God. God assents to the soul's doership in accordance with karma. So God has no partiality.

Adhi. XII, sutras 42 to 52: The soul is a part of God, and is not God. The scripture says that only a part of God has become the universe. The Books of Moral Laws also say so. Just as the brightness of a gem is a part of it, so the soul is an aspect of God.

As bodies differ, actions differ. When, owing to the knowledge of God, we lose our body-consciousness, the soul shines with its innate consciousness. The view that the soul is Brahman in bondage is wrong. If the ajnana (nescience) is Brahman's upadhi (adjunct), it should be common to all, and hence there will be no certainty of the allocation of fruits. The same fallacy will apply to the soul's resolve to do actions.

If you say that there will be orderliness even if each body is separate, we reply that it is not so, because all space is immanent in each soul, and hence there will be no orderliness.

(To be continued in the October issue)

Vivekachudamani

(Sri Swami Narayananda)

[Continued from the previous issue]

वेदशास्त्रं पुराणानि भूतानि सकलान्यपि ।

येनार्थवन्ति तं किन्तु विशातारं प्रकाशयेत् ॥३३४॥

534. By whose strength do the Vedas, the scriptures, the mythology and all beings derive their vigour and sustain their existence, and who indeed can illumine Him?

Commentary: This verse supplements the idea put forth in the previous verse. The Brahman is the only source from where everything proceeds. All beings depend for their existence on Him. He is the light that makes the intellect shine, the eyes see, the senses function. He is self-dependent, self-contained and self-illuminated.

The scriptures show the paths leading to the realization of the Brahman. By themselves they are of no help for self-realization. They are only the means to its attainment. The light has to dawn from within. This verse underlines the importance of the central pivot of everything, the Brahman, and exhorts that one should not lose the sight of the wood in the trees.

एष स्वयं ज्योतिरनन्तशक्तिः—

रात्माऽप्रमेयः सकलानुभूतिः ।

यमेव विज्ञाय विमुक्तबन्धो

जयत्ययं ब्रह्मविदुत्तमोत्तमः ॥३३५॥

535. This self-effulgent, infinite Power, this immeasurable Self, is that which experiences everything. Thus realizing, one becomes free from all bondages. Such an individual, the knower of the Brahman, shines as the best among the best.

Commentary: Man, foolishly identifying himself with his body, mind and senses, thinks that his physical entity is the

experiencer of all. He thinks that it is his intellect which discerns, the senses which feel and enjoy. These are only the means to the experience of the objects. Unless there is the life-principle behind them, they cannot experience anything. It is not they that experience, but the Self within.

The mind experiences the objects and discerns values, through its limited scope, not as an independent entity, but as a means through which the Atman actually experiences. When the individual soul or man, identifying himself with the supreme Atman or Brahman, transcends the senses and the intellect, and when intuition dawns through the attainment of samadhi, the cosmic consciousness is acquired. Through this divine perception alone, man could see beyond the horizons of his physical mind, and experience above the grasp of the senses.

It is the identification with the individualized entity called the combination of body and mind or name and form that binds man with the objects of the world. If you are able to rise above the body and mind, you become free from the attachment to the earthly existence and its consequent bondage. It is the mind that binds you, not the soul, the essential nature of which is eternal freedom. The samskaras constitute the structure of your present existence through mental association with the objects and desire for their enjoyment in relation to body and mind. These samskaras are burnt by the fire of viveka and vichara, and cleansed by vairagya, all the three beings the preconditioning factors to self-realization.

(To be continued in the October issue)

Ashram News and Notes

GURU PURNIMA

The Ashram observed the Guru Purnima on July 27, when a large number of disciples of Gurudev Swami Sivananda assembled at Sivanandanagar to offer their hōmage to him. This traditional annual observance included the worship of the great Guru Krishna-Dwaipayana Vyasa, pada puja of Sri Swamiji, and a special worship and yajna at the Viswanath Mandir for peace and welfare in the world.

The day's programme began with common prayers and group meditation in the early morning, after which the disciples had darshan of Sri Swamiji in his kutir and in the main hall of the Sivananda Eye Hospital, where the pada puja and the forenoon satsanga were held. Swami Krishnanandaji spoke in the afternoon class on the significance of the occasion. The night satsanga included sankirtan, bhajan, classical music and discourses on the roles of the Guru and disciple on the spiritual path.

The third annual meeting of the Sivananda Literature Dissemination Committee was held on July 28 under the presidency of Swami Krishnananda, when Swami Sivanandaji Maharaj's *Practice of Bhakti Yoga* was selected for translation and publication in Indian languages before the next Guru Purnima. The Committee's main function is to organize simultaneous publication of the works of Gurudev in most of the Indian languages.

SANNYASA INITIATION

On August 3, Sri Swami Sivanandaji Maharaj initiated into the Order of Sannyasa Sri V.V. Nair, of Kuala Lumpur, Malaya, and Dr. T.M. Sundari, of Mysore, who are known as Swami Vasudevananda and Swami Sundarananda, respectively. Several months ago Sri Gurudev had infor-

mally initiated them into the Order of Sannyasa and given the same names, but it was on August 3 they received the formal initiation according to scriptural injunction, i.e., after the performance of viraja homa. (Please also see the third cover.)

DEVOTIONAL MUSIC

Sri Swami Abhedanandaji Maharaj, a religious leader from Trivandrum, Kerala, visited the Ashram twice, at the end of June and in the middle of July, when he conducted inspiring bhajan and sankirtan at the night satsangas.

Sri Parvatikarji Maharaj, of Badrinath, gave melodious recitals of a repertoire of Hindustani ragas and rendered some inspiring bhajan-dhwanis on the veena.

Among others who gave music recitals were Sri K.G. Menon of the All-India Radio, Trivandrum; and Sri S.V. Ramani, Sri B.S. Rawat and Sri Narayan, of New Delhi.

MARRIAGE CEREMONY

The marriage of Sri V.S. Sitaraman, son of Sri Viramakali Santhanam, of New Delhi, and Kumari Jayalakshmi, daughter of Sri B.S. Money, of South India, was solemnized at Sivanandanagar on June 30. Sri Gurudev blessed the bride and the groom. The ceremony was held according to traditional Hindu custom.

WOMEN'S MEDICAL RELIEF CAMP

The medical relief camp for women and children, held under the auspices of the Sivananda General Hospital at the Ashram, by Dr. Devaki Kutty, MBBS, DGO, MRCOG, of Lucknow, during June and July (please see the previous issue), treated a total number of 574 cases. This camp was the 11th in the series of its kind held so far at the Ashram.

VISITORS

The following were among those who visited the Ashram:

Sri B. Gopala Reddi, Union Minister for Works, Housing and Supply; Sri D.P. Parmarkar, Union Minister for Health; Sri Madhava Rau, Commissioner of Income-tax, New Delhi; Dr. Keshavan Nair, FRCS, Trivandrum; Dr. A. Charan, FRCS, and Col. E.D. Malhoutra, Lucknow; Yuvaraj Uday Shan of Porbandar; Sri J.N. Hazarika, Parliamentary Secretary to the Prime Minister; Sri R.N. Tripathi, Deputy Speaker of the

U.P. Legislative Assembly; Sri Navanit P. Desai, Bular; and Dr. B.G. Adhvaryoo, Virnagar, Saurashtra.

Dr. B.N. Kaul, a former Ambassador to Belgium, and Mrs. Kaul are among the visiting sadhaks now staying at the Ashram.

Sri Swami Sivanandaji Maharaj received a party of 21 devotees from Mysore; a group of 16 students and three teachers from Jullundhur; a batch of eight doctors from New Delhi; and 55 delegates to the Agricultural Seminar held near Hardwar.

DIVINE LIFE SOCIETY BRANCH AT MONTEVIDEO

A Branch of the Divine Life Society was opened by Swami Chidananda, one of the seniormost disciples of Sri Swami Sivanandaji Maharaj at Montevideo, in South America, on the Guru Purnima Day, July 7. The Branch is situated at El Ermitage, Calle Juan Benito Blanco 779, Pocitos, Montevideo, where Swami Chidanandaji has been holding regular classes on the different aspects of yoga, including group meditation, since more than three months.

Swami Chidanandaji's visit to Montevideo was enabled through the efforts of Mr. Orlando P. Nadal (in his personal capacity), *Charge d'Affaires* at the Legation of Uruguay at New Delhi. The Montevideo

Branch is founded under the patronage of Dr. Mateo Magarinos (in his personal capacity), Deputy Foreign Minister of Uruguay, who is a deeply devout soul with a keen interest in the spiritual culture of India. It is needless to say how much we appreciate the role of such noble leaders as Dr. Magarinos in the fostering of spiritual awakening and understanding among the peoples of the world.

Swami Chidanandaji, who has been away from the Headquarters of the Divine Life Society for nearly two years, is expected to return to Sivanandanagar towards the end of this year after revisiting the United States and Europe.

SIVANANDA YOGA-VEDANTA CENTRE AT HONOLULU

A Sivananda Yoga-Vedanta Centre was opened at Honolulu, Hawaii Islands, by Swami Vishnudevananda, a direct disciple of H.H. Swami Sivanandaji Maharaj, in the month of June, 1961.

The president of this centre is Mr. Murring who deserves our commendation for his interest in the propagation of the teachings of yoga and vedanta. Mr. Lambert is the yoga instructor. Regular classes are held by him at 1112 Ninth Avenue.

Honolulu. We wish him all success.

Swami Vishnudevananda, director of the Sivananda Yoga-Vedanta Centre at Montreal (5178 St. Lawrence Boulevard) in Canada, has already opened a few such centres in the United States and the Commonwealth. He also publishes a quarterly magazine entitled *Yoga and Health Digest*. He proposes to bring a party of devotees to Sivanandanagar, Rishikesh, by a chartered flight in the month of February, 1962.

SWAMI VENKATESANANDA TOURS IN SOUTH AFRICA

Swami Venkatesananda, another prominent disciple of Sri Swami Sivanandaji Maharaj, is now touring in South Africa, while being actively engaged in the dissemination of the teachings of yoga and vedanta in the light of Gurudev's gospel. Wherever he has gone, the people of South Africa gave a warm reception to this dynamic swami, and evinced a genuine enthusiasm to learn the spiritual ideals of life.

As we have previously said, the South African Divine Life Society is the most useful and the best organized network of our Branches. During the last decade its activities through over 40 centres widely spread out in that country have been of incalculable benefit to the people there, as well as of very substantial help to the Mother Organization, the H.Q. at Sivanandanagar, Rishikesh.

The South African DLS has a well-equipped modern printing press which has

published a number of beautifully got-up and well-edited editions of Swami Sivanandaji Maharaj's works. It has two monthly periodicals of its own, *Path to God-realization* and *Divine Life for Children*. It has built a fine retreat, Sivanandashram, at Clare Estate, Durban, which has a large assembly hall. Its regional headquarters are situated at 38 First Avenue in the city.

All credit for the most glorious activities of the South African DLS must go to its real leader Swami Sahajananda (who does not wish to call himself so); Chairman Sri M. Perumal; Sri S.R. Padayachee, guide, friend and philosopher to the DLS members in South Africa; the leading office-bearers at the Durban headquarters; and everyone of the leaders in charge of the various centres in the new Republic.

Swami Venkatesananda is expected to stay in South Africa for a further period of one year, and later visit East Africa, before returning to Sivanandanagar.

SIVANANDA YOGA INSTITUTE AT HAMBURG

Swami Sambuddhananda, who is the present director of the Sivananda Yoga Institute at Hamburg (Dorpfeldstrasse 4-A, Hochkamp) in West Germany, gave lessons in yoga and vedanta for a period of three months at Westerland. This institute at Hamburg holds regular classes on the *Bhagavadgita* and yoga exercises (pre-

liminary and advanced) and also group meditation.

Before Swami Sambuddhananda's arrival one year ago, the activities were conducted under the guidance of Sri N.W. Saraf, a disciple of Sri Swami Sivanandaji. Swami Sambuddhananda is expected to visit Copenhagen, in Denmark, for a short period.

DIVINE LIFE SOCIETY BRANCH IN LONDON

The Divine Life Society Branch in North London (48 Kelvin Avenue, Palmers Green) is doing useful service in inculcating the spiritual ideals of life among the interested people there by holding group meditations and classes on yoga exercises and studies in yoga literature and allied spiritual topics.

We greatly appreciate the sincerity and interest of Mr. and Mrs. H.D. Thayne in establishing and conducting the activities of this Branch, and request all our associates and disciples of Sri Swami Sivanandaji in the United Kingdom to extend their full co-operation to these noble devotees.

SWAMI SHIVAPREMANANDA

On Thursday, 3rd August, 1961, Swami Shivapremji, Editor of *The Divine Life Magazine*, performed the viraja homa and was formally ordained into the Order of Sannyasa by His Holiness Sri Swami Sivanandaji Maharaj. Swami Shivapremji's monastic name is Swami Shivapremananda.

With this issue Swami Shivapremananda lays down the editorship of *The Divine Life* and *Wisdom-Light* magazines after a period of 12 years and eight months.

As already announced (please see the June 1961 issue), Sri Swami Sivanandaji Maharaj is deputing Swami Shivapremananda to serve in the United States of America (and other countries if required) as his representative and of the Divine Life Society Headquarters, and spread the ideals of yoga and vedanta and of the spiritual

culture of India, in general, with special accent on the teachings of Gurudev.

We request all associates of the Divine Life Society and disciples of Gurudev to co-operate with Swami Shivapremananda in the dissemination of the spiritual teachings abroad. His address in the United States will be care of Mr. and Mrs. Joseph Coanda, 607 College Avenue, South Milwaukee, Wisconsin.

Swami Shivapremananda is scheduled to leave New Delhi by air on September 27. The following is his itinerary: At Istanbul, Turkey: Sept. 27 to 30; in Switzerland: Sept. 30 to Oct. 10; at Hamburg, West Germany: Oct. 10 to 15; at London: Oct. 15 to 18; at New York: Oct. 18 to 22; arrival at Milwaukee, Wisconsin: Oct. 22.

General Secretary, Divine Life Society H.Q.

LATEST SIVANANDA PUBLICATIONS

SIVANANDA LITERATURE, Vol. II, by Swami Omkarananda, is a monumental work on the various facets of the written works of Sri Gurudev with a wide-range of comparative analogy vis-a-vis world literature. (Rs. 21)

SAMADHI YOGA (revised second edition) is a highly interesting work of Swami Sivananda on the different forms of sadhana, including concentration and meditation, which lead to the super-conscious state of samadhi. (Rs. 5)

ANANDA GITA (second edition) is another work of Gurudev which presents in a nutshell the

teachings of all the important yogas. (Rs. 2)

EVERYMAN'S YOGA is a highly useful new interpretation of the yoga of synthesis by Swami Sivananda, presented in a simple and practical manner, so as to suit all types of spiritually-inclined individuals. (Rs. 4)

SIVANANDA ATMAKATHA is a Gujarati translation, by Dr. Sivananda Adhvaryoo (President of the Gujarat Divya Jivan Sangh, Virnagar, Dist. Rajkot, Saurashtra) of Swami Sivananda's *Autobiography*. (Rs. 4)

Sivananda Publication League, P.O. Sivanandanagar, via Rishikesh, U.P.

CONSTRUCTION OF 'KUTIR' AT SIVANANDANAGAR

From the nucleus of a few small buildings, wherein the Divine Life Society was established by His Holiness Sri Swami Sivananda 25 years ago, Sivanandanagar has now grown into a world-famous, dynamic centre of spiritual activities with numerous departments and residential quarters where seekers of Truth engage themselves in *sadhana* and service under the guidance of Sri Swamiji. Many devotees, who spend their holidays at Sivanandanagar and some of whom have chosen to stay here permanently, have built residential quarters in their names or in memory of their relations. A single, medium-size room costs Rs. 2,500 to construct, which is done under the supervision of the Ashram's management. Those who wish to build rooms in their names may please ask for the particulars from the Secretary, Divine Life Society, P.O. Sivanandanagar, via Rishikesh, U.P.

SEVENTYFIFTH BIRTHDAY OF H.H. SWAMI SIVANANDA

The Seventy-fifth Birthday of His Holiness Sri Swami Sivanandaji Maharaj will be celebrated at Sivanandanagar, Rishikesh, on September 8, 1961. The following is the programme:

4.30 a.m. to 5.15 a.m.	..	Common prayers, group meditation, chanting of shanti mantras and stotras.
5.15 a.m. to 6.00 a.m.	..	A discourse on the spiritual ideals of life as taught by Gurudev.
6.00 a.m. to 7.00 a.m.	..	Demonstration of yoga exercises.
8.30 a.m. to 11.00 a.m.	..	Darshan of Gurudev, pada puja, sankirtan, bhajan, music recitals and discourses on spiritual topics.
11.00 a.m. to 12.00 noon	..	Special worship at the Viswanath Mandir, and yajna for world peace and welfare.
12.00 noon to 2.00 p.m.	..	Sadhu bhojan and general bhandara.
3.30 p.m. to 6.30 p.m.	..	Discourses on the life and teachings of Gurudev, and music recitals.
6.30 p.m. to 7.00 p.m.	..	Ganga puja and arati.
8.00 p.m. to 11.00 p.m.	..	Sankirtan, bhajan, music recitals and discourses on the path of sadhana.

All disciples of Gurudev and devotees of the Lord are cordially invited to attend the Birthday celebration. All those intending to do so are requested to *immediately* inform the Secretary, Divine Life Society.

Voluntary contributions offered on this occasion will be thankfully accepted by the Secretary, Divine Life Society and utilized for the furtherance of the Divine Mission of Sri Gurudev.

Secretary, Divine Life Society

SOME SIVANANDA PUBLICATIONS NOW AVAILABLE

All About Hinduism	Rs. 5.00	Stree Dharma	Re. 1.50
Mind, Its Mysteries and Control	.. 6.00	Ambrosia	.. 2.00
Vedanta in Daily Life	.. 5.00	Sivanandashram Bhajanavali	.. 1.00
Inspiring Talks of Sivananda	.. 5.00	Yoga Lectures (By Chidananda)	.. 10.00
Divine Life for Children	.. 2.50	Vedanta for Beginners	.. 1.50
Analects of Sivananda	.. 2.00	Lord Krishna, His Lilas and Teachings	.. 4.00
Bhagavadgita (With Notes & Commentaries)	10.00	Yoga for the West	.. 1.00
Dhyana Yoga	.. 3.00	World Peace	.. 4.00
Amrita Gita	.. 1.00	Practice of Ayurveda	.. 5.00
Easy Steps to Yoga	.. 3.00	Practice of Brahmacharya	.. 3.50
Essence of Teachings	.. 2.00	Fourteen Lessons on Raja Yoga	.. 2.50
Gurudev Sivananda (By Venkatesananda)	3.00	Essence of All Gitas (Sarvagitasara)	.. 5.00
First Aid to the Injured	.. 5.00	Sivananda Smriti	.. 3.00
Essence of Bhakti Yoga	.. 3.00	Philosophy and Teachings	.. 3.00
Advice to Women	.. 1.00		

The Manager, Sivananda Publication League, P.O. Sivanandanagar, via Rishikesh, U.P.